LIBRARY OF PRINCETON
MAR 21 1932
THEOLOGICAL SEMINARY
I-7

For the

Station at Cape Town

No. XLIII.] [DECEMBER, 1839.

THE

MISSIONARY MAGAZINE

AND

CHRONICLE;

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

THE AFRICAN WITNESSES.

THE AFRICAN WITNESSES.*

It will be in the recollection of the friends of the Society, that the Rev. Dr. Philip returned to this country in the spring of 1836, for the purpose of attending a committee of the House of Commons, appointed "to consider what measures ought to be adopted with regard to the native inhabitants of countries where British settlements are made, and to the neighbouring tribes, in order to secure to them the due observance of justice, and the protection of their rights, to promote the spread of civilisation, and to lead them to the peaceful, voluntary reception of the Christian religion." Dr. Philip was accompanied by two natives of South Africa, both intelligent and Christian men, who had for many years enjoyed the benefit of instruction by Dr. Vanderkemp and other Missionaries in their native country. These intelligent Africans availed themselves of the return of Dr. Philip to visit England, for the purpose of making known the state of the nations to which they respectively belonged, and exciting greater interest in their behalf.

Andries Stoffles was a Hottentot nearly 60 years of age, about the middle stature, stout but active, with a countenance remarkably intelligent and expres sive. He was admitted to the fellowship of the church in 1815, and for six years previously to his leaving for England had sustained, with great benefit to the people, the office of a deacon in the community of Hottentot Christians at the Kat River. His family had been among the first settlers at the Kat River, and for the prosperity of that settlement, his experience, influence, and efforts had been constantly employed, especially in promoting education, and extending to every location the advantages of religious instruction.

Jan Tzatzoe is one of the chiefs of the Amakosa Caffres, who amount to about 230,000 souls. Their country borders on that formerly belonging to the Hottentots. In early youth Tzatzoe was placed by his father under the care of Dr. Vanderkemp, by whom he was ever regarded with peculiar affection and solicitude. At twenty-four years of age there is reason to believe he became a decided Christian. In 1816 he accompanied the Rev. Joseph Williams, the Missionary, to Caffreland. For the last eleven years he has been associated with Mr. Brownlee, at the Buffalo River, and has proved an able assistant in the Mission.

In the late disastrous war between the Colony and the Caffres, Tzatzoe espoused the cause of the English, and led forth his men to their aid; yet when hostilities ceased, and he returned, he found his house and the cultivated grounds which he had stocked with fruit-trees, taken possession of by the Government, and he was directed to fix his dwelling in another and an uncultivated part of his own hereditary land. To obtain the restoration of these, or some compensation, and to solicit further assistance in promoting the moral and spiritual improvement of his countrymen, he was induced to accompany Dr. Philip to this country.

Early in the summer of 1836, Dr. Philip and his companions were repeatedly called to appear before the Committee of the House of Commons. The engraving which accompanies this account, represents the appearance of the African Witnesses before the committee. The scene is in one of the rooms where the committee, of which T. F. Buxton, Esq. was chairman, held its sittings. Tzatzoe is in the act of giving his evidence. At the opposite end of the table is the Rev. James Read, jun., who acted as interpreter of the chief, who spoke and wrote before the committee in the Dutch language. Dr. Philip is seated in the foreground, on the right, and Stoffles occupies a chair behind the table at the end of which Tzatzoe is standing. The Rev. James Read, sen., is standing behind the chair on which Stoffles is seated. Andries Stoffles delivered his testi-

* Abridged from an article in the "Christian Keepsake," for 1838.

mony with great animation and feeling, but evident sincerity, and the Chief gave his evidence with that simple dignity and frankness which a consciousness of the truth of his own statements, and a confidence in the integrity and justice of his auditors could not fail to inspire.

But the testimony of Tzatzoe and Stoffles before a section of the British Senate was not the only important object accomplished. Besides the incalculable advantage to the native tribes of Africa, of their appearing before a committee of the British Parliament as witnesses for their countrymen of the wrongs they had endured, their visit to England and Scotland afforded to multitudes satisfaction of the highest order, and will be attended by the most lasting benefit to the cause of Christian Missions throughout the world. The impassioned eloquence of the Hottentot, in particular, produced impressions on the minds of many who listened to his addresses, that will probably never be forgotten.

In the autumn of 1836, it became evident that the health of Stoffles would not allow of his continuance in England, and he embarked for his native country, in company with the Rev. James Read, jun., on the 7th of November. The voyage was beneficial, but he suffered a relapse while at Cape Town, and died on the 18th of March, 1837, at Green Point, on his way to the Kat River. His end was peace. A "brief memoir of Andries Stoffles" appeared in the *Missionary Magazine* for April, 1838. Dr. Philip, the Rev. James Read, sen., Tzatzoe, and other friends, embarked on the 25th of November, 1837, for the Cape, where they arrived on the 6th of February, 1838, and in the course of the summer the Chief rejoined his family and tribe, who had long and anxiously expected his return.

INCREASING LIBERALITY OF THE FRIENDS OF THE SOCIETY.

The Directors continue to receive the most gratifying accounts from the numerous friends of the Society, of their efforts to contribute their respective proportions towards realising the proposed annual income of 100,000*l.* The committee of the Bath Auxiliary report as follows:—

> The total receipts of the Auxiliary during the year have been 558*l.* 4*s.* 6*d.*, one of the most striking items of which is a contribution of 85*l.* from a Juvenile Association, which was formed only a year since. The annual remittance to the parent Society had been 531*l.* Mr. Owen stated that while the local committee were determining on that passage of the Report which had reference to an increase in the amount of individual annual Subscriptions, an increase in those of the friends present had been suggested, and the consequence was that all in the room immediately doubled their annual contributions; he had no doubt, when other friends in the Committee heard of this fact, they would follow the example, and he would suggest, to the annual subscribers present, to double their contributions; if, however, they could not do this, he was sure they would all assist to the extent of their power.

A friend in Hampshire writes as follows:—

> Never have I sent you a remittance with so much satisfaction, as at the present time. I think that the event clearly justifies my anxiety to have a full deputation. We used to raise with difficulty 10*l.* per annum, or thereabouts. Since we have had deputations, we have increased from year to year; 1837, 27*l.*; 1838, 32*l.*; 1839, 51*l.* This is the true criterion of Missionary zeal.

The Secretary of the Essex Auxiliary says:—

> I have great pleasure in forwarding to you a copy of a resolution which was unanimously adopted by our committee yesterday:—"That the Secretary be instructed to make the necessary arrangements for obtaining the Rev. Richard Knill, as a deputation from the London Missionary Society, to visit every congregation in the county that will consent to receive him, at as early a period as possible with a view to increase the amount of contributions to that Society."

I beg your prompt attention to this interesting matter, and hope that you will soon favour me with a line informing me when our good brother may be willing to undertake the tour of useful agitation in Essex county. I sincerely hope that the matter of the £100,000 "will stand."

Several other equally interesting manifestations of zeal and liberality have been received, some of which it is intended to publish in the next number of the *Missionary Magazine*.

SINGAPORE.—LETTER FROM LEANG AFAH.

The following translation of a letter from our Chinese brother, Leäng Afah, written to the Foreign Secretary in the beginning of March last, while it exhibits that familiar knowledge and apposite application of Scripture which may be frequently observed in intelligent converts from heathenism, shows at the same time, that those who in distant lands have been made partakers of the heavenly gift, through the instrumentality of British Christians, are not unmindful of the kindness which sent to them the everlasting Gospel of peace. It is satisfactory to be able to add, that the indisposition he mentions in his letter has been nearly removed, and that he has deferred his intention of returning to China, until Providence shall open a way for his public exertions for the spread of the Gospel there.

Leäng Afah writes as follows:—

To the Rev. Mr. Ellis.

Presented with respects.

The prophet Isaiah, in the thirty-second chapter and eighth verse of his book, says, "The liberal deviseth liberal things: and by liberal things shall he stand." From the preceding ten years until now, although I have been preaching the doctrines of the Gospel, exhorting and instructing the men of the middle country, (China) yet those who have been led to believe, of the common people belonging to my country, are few, not more than two or three every year; and of the rich, not one. Thus no man has contributed towards my sustenance. And had not those who "devise liberal things" of your country assisted me, I should not have been able to preach the Gospel to the men of the middle country. Wherefore, ye men of benevolence and love, belonging to one of the estimable benevolent Societies, to you is applicable what is written in the third epistle of John, fifth to eighth verses; "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth."

Moreover, every year I have been engaged in printing the Holy Scriptures, and religious tracts, and distributing them among the Chinese. And at present, though there are but few who believe and obey them, yet the seed of the Gospel has fallen into the minds of the men of the middle country; and we wait till afterwards, when our heavenly Father will kindly confer the Holy Spirit's grace, to regenerate the hearts of the Chinese; then the seed must spring up, and bring forth much fruit. Thus, how is it not true (in regard to you) as written in 1 Thess. i. 8, "For the word of the Lord from *you* has sounded out, not only to the nations around, but also into every place of the middle country."

Two years ago I came to Singapore, and lodged in the house of the American Missionaries. During the week days I have been engaged in revising and correcting Medhurst's and Gutzlaff's version of the Scriptures; and on the Sabbath, in preaching the Gospel, and instructing the Chinamen who lived with the Missionaries.

From the 15th day of the third month of last year, [according to our reckoning, that is, 15th March, 1838,] I have lived in Mr. Stronach's house; and have been employed in the same way as when I lived with the American Missionaries. Since the 25th day of first month of this year, [i. e. 25th January, 1839,] the two Messrs. Stronachs and I have gone, every Friday afternoon at five o'clock, to distribute various kinds of religious tracts through the streets of Singapore; and at six o'clock, before the gate of Mr. Tracy's house, I have preached the Gospel, exhorting the men of the middle country. Every Friday evening about thirty or forty men come and listen to the preaching of the Gospel; and we pray our Heavenly Father, widely to extend mercy towards the thousands of

Chinese in Singapore, causing them to come together to listen to the preaching of the doctrines of the Gospel; expecting hereafter that they may receive the Holy Spirit to regenerate their hearts, causing them to repent of sin, and reverently to believe in the Redeemer of the world, to the saving of their souls. This is what we desire.

From my living in Singapore, the climate of which is very moist and hot, I have got in my body a little moist-hot disease. On account of the climate of Singapore being moist and hot, I cannot here be cured. Perhaps, after some months I may require to return to the middle country to have my bodily disease removed. And, when well again, perhaps I may remain and preach the Gospel in China, or, perhaps, come back to Singapore; I do not yet know which. I only wait to follow the commands of my Heavenly Father.

And now in this world, I and you, venerable elder-born, and the Christians in your country, are very widely separated. I fear we shall not be able to see each other face to face. But I desire that, in the life to come, we, together, may rejoice in praising Him, and in thanksgiving for our Lord and Saviour's great mercy in redeeming our souls.

Now, I desire that our Heavenly Father may bless you, venerable teacher, Mr. Ellis, with all the members of your family, male and female, old and young; and also to bless all sincere believers. Amen.

(Signed) LEANG AFAH.

SOUTH AFRICAN MISSION.

(*Concluded from page* 107.)

THE extracts from the journal of Mrs. Philip are brought to a conclusion in our present number. Those now presented will be found to possess a degree of interest fully equal to the former parts. On the 20th of December, our friends passed the boundary of the colony, and entered the wild regions of Caffreland, among whose numerous inhabitants the light of the Gospel is now, it is hoped, steadily advancing towards the perfect day. Mrs. Philip thus pursues her narrative of the journey subsequent to that period.

We soon found that we were in a barbarous land. Not that the people molested us, but the dress, the habitations, and the weapons in the hands of every one we met, showed us that we were under a different government, and subject to other regulations than the country on the other side of the invisible boundary we had just crossed.

We arrived at the Chumie, a station of the Glasgow Mission, and were kindly received by Mr. and Mrs. Chalmers, who have laboured for a number of years among the Caffres. A church has been formed here, and about 17 members are at present in fellowship, but several have left for other places. We were accompanied thus far by the Messrs. Read, and met by Capt. Stretch, who, on the following morning, accompanied us to the Kraal of Tyalie, the son of Gaika, who lives in this neighbourhood.

The visit to this Kraal gave me great pain, owing to the degraded state in which the people live. There was nothing inviting about the place—neither scenery, situation, grass, nor water to make it a desirable residence. The huts were mean; even the chief's was only a little larger than the others, but of the same bee-hive form, and not at all superior in materials or ornaments to the rest. We had to stoop double before we could enter, and there seemed to be only a mat on the ground on one side to sleep on, which, with a few milk-sacks, baskets, and assagays, constituted all the furniture of the chieftain's habitation. Yet this man was possessed of the power of life and death—thousands were ready at his nod to execute his commands; he was possessed of good address, and had been in good society; but whatever charms civilisation may have worn to him, policy and a love of dominion made him to adhere to the customs of his fathers, and aim at being, as he says, as much a Caffre as Kakalia, his great ancestor.

I was glad to leave the place, which we did about ten o'clock, and parted with Capt. Stretch and Mr. Read, sen., for a time. Mr. Read, jun., accompanied us. We directed our course to Burn's-hill, another station of the Glasgow Mission, and though there was no regular road and many dangerous places to pass, we reached it in safety in the evening. We were kindly received by Mr. Laing and Mr. and Mrs. M'Diarmid, and were pleased to find that some progress is making here in communicating the knowledge of the Gospel. One of the sons of the late Gaika has been converted, and is now teaching a school, and appears to be useful among his countrymen.

Here we saw Sandilla, the heir apparent to Gaika's authority. He is now about 17 years old, grown up without education, although a school has been for a number of

years at the place ; his mother not seeing the importance of education, and he not choosing it himself, but preferring to run wild after the cattle. He passed our wagon with a few of his young companions as we were approaching the station, with a basket of gum arabic, which he had been gathering to sell or to exchange for tobacco. His appearance was any thing but dignified. His mother, Suta, came to visit us in the evening ; we made her a present of some clothes for herself, and also for her son, which she received with the most perfect indifference, scarcely thinking them worthy of thanks ; but when a large piece of tobacco was presented to her, exclamations of surprise and gratitude burst forth immediately, and she lost no time in moving off to enjoy the luxury of smoking. We attended the meeting in the evening, and Dr. P. the one in the morning at sunrise, and were thankful to find a good number assemble both times. We had no time to see the school, as we had a long day's journey before us, and we wished to spend the next day, the Sabbath, at Mr. Brownlee's station. After an early breakfast we set off, accompanied by Mr. M'Diarmid, who took us a nearer road, but one over which no wagon had previously passed. Few of the roads in Caffreland, with the exception of the one from Fish River to the Kye, can be discovered, except traces of them here and there. No wagons but those of the Missionaries travel these cross roads ; the Caffres themselves always travelling on foot, or perhaps some of their great people on horseback.

Buffalo River.

We arrived in the afternoon, and found Mr. Brownlee well, and had the pleasure of meeting Tzatzoe a little before we entered the town. In the evening we visited his house ; although very far in advance of any Caffre chief we had seen, and comparing him with them he appeared to great advantage, still I felt rather disappointed in the appearance of his dwelling.

In the evening we had the pleasure of meeting 14 members of Mr. Brownlee's church ; most of them have been converted since the war, and chiefly through the instrumentality of natives. Mr. Brownlee speaks highly of a native teacher who is very active in visiting the Kraals, and trying to do good among the people, and he has been successful. Not many of the members belong to King William's Town, but to the neighbouring Kraal. We were glad to see the Christians decently dressed ; although many of them were poor, still they make an effort to get clothes.

Mr. Brownlee is building a place of worship, which is ready for the roof, but it is difficult to get people to finish it. The Caffres are accustomed to do nothing but attend to their cattle and prepare for war. I was glad to find that the men are now beginning to attend to agricultural pursuits, instead of leaving it all to the women as formerly. Where the Gospel prevails this will be the case.

Mr. Brownlee had an early prayer meeting, as is usual at all our stations ; school at 9 o'clock, and sermon at eleven. Mr. James Read preached, and Tzatzoe interpreted. His text was, "Men shall be blessed in him." The blessings flowing to man from the Gospel of Christ were set forth in a useful and practical manner. There was school after the service, and a meeting in the evening. The adults in the school who had become pious, were very earnest in learning to read.

We left King William's Town on the 25th of December at noon, having been prevented by rain from leaving earlier. We travelled till betwixt 9 and 10 o'clock, when coming to a very difficult drift in the river Debe, and it being very dark, we outspanned, uncertain whether we were in the neighbourhood of Caffres or not. I felt for the first time while sleeping in the wilderness rather uneasy, but we commended ourselves to the gracious protection of our Heavenly Father, and slept securely. With the dawn of day we prosecuted our journey, and had not travelled far before we were met by Mr. Kayser, whose station we reached about 7 o'clock, A.M. It was cause of thankfulness to meet our friends in good health, and to see the progress which Mr. K. had made in acquiring the language so as to be able to address the people fluently ; in collecting about 30 children in school, who were making tolerable progress ; and in leading out the water of the Kieskamma over a large piece of ground, so as to promote the industry of the people, and keep them near the means of grace.

Kieskamma.

We were not able to be at this station on a Sabbath, but we were present at a morning meeting. Only a few were present, but Mr. K. told us that from 70 to 100 attended on a Sabbath. Before the war, not a dozen could be got together. As yet Mr. K. has not baptised any, but there are some who hear with seriousness and attention, and like to remain on the station.

Mr. Kayser still requires much faith and patience to continue to labour till he see the fruit. He has a fine family of well-dis-

ciplined children, but it requires immense labour and self-denial on the part of parents in Caffreland to watch over their children, and guard them from the contamination with which they are surrounded,

We left Knapp's Hope on the 27th, and proceeded to Blok-drift, the residence of Capt. Stretch, the government agent. We were kindly received, and met Mr. Birt and the elder Mr. Read. Botman and two of his sons, Makomo and Tyalie, with their suites, arrived in the evening; also Messrs. Brownlee and Kayser. A son of Mr. Brownlee resides with Capt. Stretch, so that we made a large Missionary party.

Mr. Birt was here introduced to Botman as his Missionary. The chief examined him narrowly for some time, but said he could not converse with him till he had looked at him a little more. In the evening we had service, when not only the chiefs, but several of their wives who had accompanied them, were present. Mr. Read, jun., addressed the company, the substance being translated into the Caffre language. It was with great delight that we united with this large company in singing a translation of "Crown him Lord of all" to the same tune which has enlivened the devotion of thousands.

Next morning we breakfasted together, and after breakfast there was a meeting of the chiefs under a tree, many of their followers being present. As Mrs. Stretch was from home, and there was no female to accompany me, I did not attend the meeting; it was said to be interesting. The chiefs Botman, Makomo, and Tyalie spoke. The two latter were dressed after the Caffre fashion, at which I was much surprised. They excused themselves by saying that they were on a journey to Burn's-hill, to a meeting of the chiefs, and had turned aside to see Dr. Philip.

Immediately after dinner we set off for Botman's Kraal to seek out a place of residence for Mr. Birt. In the evening we had a meeting with the people, when Mr. Brownlee addressed them in the Caffre language. When they were dismissed we held a prayer-meeting with especial reference to Mr. Birt and the Mission about to be settled in this place. Each of the brethren engaged in prayer, and we sang some of the songs of Zion, which are calculated to enliven the hope and confidence of God's people in the final spread of the Redeemer's kingdom.

"Jesus shall reign where'er the sun
Does his successive journeys run;"

and,

"O'er the gloomy hills of darkness
Look, my soul, be still, and gaze;"

were peculiarly appropriate, situated as we were, in the midst of a heathen population, and after the scenes we had witnessed for the last ten days. The promises and faithfulness of God must be a Missionary's support in such circumstances, for there is little around to afford comfort to him.

We were glad to find that Mr. Birt and Botman took to each other as soon as Botman had examined him sufficiently; he called him his child, and promised to be kind to him. It is well, if possible, to get the friendship and co-operation of the chief, but from what I have observed of the chiefs in Caffreland, I am inclined to think that the Gospel will, as in other countries, make its way through the lower orders, and that the chiefs will have more obstacles to contend with in the reception of the Gospel than the poorer people. About 10 o'clock we left Botman's Kraal, and at a short distance from the Kraal we parted with Mr. Read, sen., Mr. Birt, and Mr. Kayser, and then bent our course more towards the new locations on the Fish River.

Mrs. Philip relates the following circumstance which occurred while pursuing their route to one of the locations called Caffre Drift Post, through a wild and trackless country, amid whose lonely wastes they lost their way, and found themselves exposed to dangers greater than any they had before experienced.

We had proceeded only a very short distance when the leader at the head of the oxen called to halt, and on inquiring the cause, he and Hatha said that there was a lion a little to the left of our path, and that they had heard him growl. Providentially he was to the leeward, so that the oxen did not smell him. Our greatest danger consisted in this, as the oxen are so terrified if they smell the lion that nothing can control them. We had the wheels of the wagon instantly locked, and as we had no fire-arms, nor wood to light a fire, our only alternative was to try what lighted candles would do; having them and lucifers at hand we lighted three. One in the lantern we sent to the head of the oxen, and the other two Dr. P. and Mr. Read held up in front of the wagon; the driver then smacked his large whip as loud as he could, and the lion set off with a growl; at least we heard no more of him. The lighting of the candles and the smacking of the whip raised the wrath of a wolf, who we found by his howl was close on the other side of the wagon. It was remarkable that these were the first wild beasts we had met with on our journey. The lion appeared to have followed Mr. Read from the fountain, as we were told at the Port that there was a pair

of lions known to keep about that fountain.

We went on for some time with one of our wheels chained and our lights burning, lest our old enemy should return and alarm the oxen; but after travelling five or six miles we began to despair of finding the place, and halted for the night. We had not been long outspanned before two of the Hottentots from Mr. Monro's place came riding up armed. One of them who lived on the hill had seen our lights, and conjectured that it was our wagon. We found that we were not more than an hour from the place, but we were too much fatigued to move on although we had no water, and we resolved to remain where we were for the night. Next morning we reached the settlement.

Having visited each of the settlements in succession, and enjoyed the pleasure of meeting Mr. Monro and his family, our friends left this part of the country on the 3rd of January, and retraced their course towards the colony. They reached Cape Town in safety early in the month of February.

SPEECH OF THE CHIEF WATERBOER AT CAPE TOWN.

At the conclusion of a recent visit to Cape Town, Waterboer, the chief of the Griqua nation, took leave of his Christian friends at Union Chapel, on July 22nd, 1839, in an address of which the following is a translation. In the *South African Commercial Advertiser*, from which this report of the speech is taken, it is observed, that "the chief not knowing till the afternoon of his departure, when he was busy sending away his wagon and his people, that he would be expected to say any thing in the evening, the enclosed speech may be considered as an example of his powers at extempore speaking; and no one who heard the speech, and who understands the Dutch language, will say that it has gained anything by the translation. The warmth with which he poured forth his thoughts as they arose in his mind while he was speaking, the adaptation of his manner to the sentiments he uttered, and the talent he has of condensing the meaning of a whole sentence in a single word, cannot be translated into any other language. It is impossible that any one can recollect the history of Waterboer, and compare the naked wandering savage with what he is now and has been for many years, and question the power of the Gospel to civilise savage men, or the utility of the labours of Missionaries. The manner in which he sets forth the spiritual wants of the country, the anxiety of the chiefs of the surrounding tribes to have Missionaries, and the command to *go*, in the commission of Christ to his disciples, in connexion with the word *come*, as proceeding from the lips of the perishing heathen, furnishes, perhaps, one of the most eloquent appeals that was ever made to the churches of Christ in their favour."

The Chief said, I am glad of another opportunity of meeting with my beloved friends in Union Chapel, and of addressing them before I leave Cape Town. I have been gratified with many things I have seen here, much more so than on former visits. I am about to return to my country and to my people, and I am again returning to my labours and to the conflict. It is the Gospel, my friends, that has brought us together, or we should not have seen each other in this place, and I wish to remind you before we part of what the Gospel has done for me and for my people, and for many of my neighbours. Through the Gospel I have found Christ to be my refuge, my deliverer, my friend, my all. The Gospel has enlightened me and given me life, and I stand before you as a fellow worker with God in his kingdom. The Gospel has done wonders for my people in producing a mighty and blessed change among them. There was a time when we were no people. We were few in number, and wanderers of the desert, shut out from the world in ignorance, in sinful abominations, and in wretchedness. But the Gospel has enlightened them, and wrought a decided moral change upon many of them. It has induced them to locate, to form an orderly community, to engage in agricultural pursuits, to adopt civilised habits, and to love peace and seek to promote it. They are anxious for the education of their children, and highly value the privileges of their schools; they render important assistance in the Mission; they contribute of their substance to the cause, according to their ability; they desire, and

labour for the salvation of their neighbours; and now family religion is observed generally throughout our large district. This is what the Gospel has effected among us; and many of our neighbours around us have been brought to the enjoyment of the same blessings, and they now desire the same privileges.

The chiefs and the mass of the people around us, beholding what the Gospel has done for the Griquas and for many among the Bechuanas, are stretching forth their arms and crying out—"Come over and help us." Every tribe in our neighbourhood is begging for teachers. The Corannas, the Bushmen, the Batlapi, the Bashutu, the Baralong, and the Baharoetze, are all crying out for help, for the schoolmaster, for instruction, and the means of improvement. And, my friends, shall they cry to you, the people of God, in vain? Shall they look to you for the water of life, and will you see them perish of thirst? Shall they ask you for the bread of life, and will you give them a stone? What a blessed world would this be if it were under the influence of the Gospel! What a scene would the deserts in the interior of this land present, if all the people were righteous, if all were brought to trust, to love, and to follow Christ! Owing to the power of the Gospel, my own people give me very little trouble, and there would be little for magistrates and rulers to do if the Gospel universally prevailed. It is the power of God to the salvation of all men. Go to the mountains and preach the Gospel to the wildest Bushman, and, if blessed to him, he will descend to the plain, and unite with the people of God in their duties and enjoyments. Let us all unite in promoting the interests of the kingdom of Christ; let us send the nations in the interior the Gospel of peace. From what the Gospel has already done we have great encouragement to exert ourselves. For your encouragement I shall here mention that there is a part of the Bashutu tribe living at Griqua Town. The Bergenaars robbed them of their cattle, drove them from their country, murdered many of them, and enslaved many others. I attacked the banditti, delivered the Bashutu, gave them back their cattle, and they followed me to Griqua Town, and were brought under the Gospel. They have been instructed, and, I hope, many of them are converted to God; they live in fellowship with the people of God, and labour to extend the blessings of the Gospel. The work is great in our quarter—the whole country is open to Missionaries. We have but two Missionaries in our large district, and it would be impossible for them to operate on the whole district, were it not for the assistance they receive from the churches they have planted. But they have important assistance in their labours both from Griqua and Bechuana brethren. And we are all bound to render assistance, and to labour to the utmost of our ability in this great work. The love of Christ has laid us under infinite obligations to extend the boundaries of his kingdom. He has loved us and given himself for us. He has manifested his love to us in dying for us. We are not our own, we are bought with a price, therefore we are bound to glorify God with our bodies and with our spirits, which are his. We should live under the constraining influence of the love of Christ, and thus judge, that if one died for all, then were all dead, and that he died for all that they who live should not henceforth live unto themselves, but unto him who died for them and rose again. Let us live for Christ, my friends. There is no other true enjoyment on earth than this. Christ has laid his disciples under immense obligations by his last command. In giving his disciples his parting blessing on earth, he gave them his last command, and he said *go*, and he still says to believers *go*, *go*, *go* ye into all the world and preach the Gospel to every creature; and the nations of the interior are stretching forth their arms, and saying to you, *come*, *come*, *come!* And can you resist the command of your Redeemer, and shut your ears to the wants, and miseries, and cries of those who look to you, and stretch forth their hands to you for help—for the privileges and blessings of the Gospel? Let us then, my friends, listen to the voice of our Friend in heaven, and to the cries of our brethren in the wilderness and on the mountains of the interior, whose souls are perishing daily. The loss of the soul is not merely the loss of a temporal good, but it is an infinite and eternal loss. The infinite value of the soul greatly increases our obligations to make vigorous efforts, and to labour for its conversion, and safety, and happiness. I have now discharged my conscience, on behalf of those chiefs and tribes who have visited me, and sent me messages from every quarter around my country, to request me to procure teachers for them, and with this appeal to your obligations, to your consciences, and to your sympathies, I shall now take my leave of you, and it is more than probable you will never see me here again. The journey is long and difficult, and I shall now soon be old. I beg an interest in your prayers. Christ has taught us to pray. He taught his disciples to pray, and in that short prayer he included all things we have necessary for our bodies and for our souls. It is vastly comprehensive, and embraces every thing regarding his kingdom. He teaches us to pray, "Thy kingdom come." Brethren pray for us,

that we may be conducted to our home and to our people in safety; that we may be made blessings; and that the Gospel may continue to be prosperous, till the whole of the interior of this country be filled with the knowledge and love of Christ.

JOURNAL OF JAMES ASHTON, NATIVE TEACHER AT BELGAUM.

One of the brethren at Belgaum, the Rev. W. Beynon, writing in March last, alludes in pleasing terms to the Christian character and labours of the native teacher employed in connexion with that station, under the name of James Ashton,—a name which he has assumed in compliance with the wish of the friend in Staffordshire who kindly supplies the means of his support. He is principally engaged as an itinerant preacher of the Gospel in the towns and villages surrounding Belgaum. The annexed passages from the journal of his labours, during the period of a month preceding the date of Mr. Beynon's letter, give convincing evidence of his knowledge of the Gospel and zeal for its diffusion; and are also calculated to inspire the belief that he will be made an honoured instrument of bringing glory to the Saviour, in the salvation of many of his yet benighted countrymen:—

Toorkwarree.—Spent the day in the Bazaar, speaking to the people about the salvation of their never-dying souls. I endeavoured to show to them the awful sin and guilt of idolatry, and told them of what the Lord Jesus Christ had done to redeem sinners. The people did not object to what I said, and at the same time they did not pay much attention.

Coodamunee.—When I commenced speaking to the people, they seemed very unwilling to hear. I lifted up my voice in the midst of the street, crying, That we are all sinners, and that without a Saviour we must perish for ever. Many people then collected around me. I read to them the tract on idolatry. I set before them their awful guilt and rebellion in forsaking the God that made them, and worshipping the idols which they themselves have made. I told them, "You know when you reflect on these things, that your idols are no gods, and that they cannot save you." I spoke to them of the gracious manner in which God had interposed in providing a Saviour. I entreated them to forsake their sinful ways, to think seriously of what I was speaking to them, and believe in Jesus Christ, that their souls might be saved. When I was leaving the place, a woman who was sitting outside her house with her husband and children, asked me what were those wonderful things about which I was speaking to the people, that she wanted to know more about them. This rejoiced my heart, and I spoke to her more largely of what Christ had done, and the wonderful effect which is produced when Christ is received by faith into the heart; that he fills the soul with joy and peace springing from an assurance that our sins are pardoned, and that God is our reconciled Father and Friend. On my way home visited some reapers who were cutting corn; as a sower, I sowed the seed of the word from Mat. xiii. 24—30.

Sinwolee.—Arrived here this morning. Spent the whole day in preaching the blessed Gospel and reading tracts. The poor people heard with attention. Some Brahmins tried to spoil their minds and prejudice them against me. They said I was a man of low caste, and by forsaking my own religion and embracing another, had become worse. I replied by saying, "I have only given up dross for pure gold. And as to caste, whatever distinctions exist, all originated with sinful man." Silenced them by repeating a stanza representing all born as shoodras.

Went to-day to *Munowalee.*—I addressed the people of the town, some reapers in the fields, and some shepherds who were watching their sheep. I set before them the wickedness and sinfulness of Hindooism. Many, when I was speaking, publicly confessed that all I said was true; that they had all forsaken the God who made them. I told them that knowing this, and continuing to worship idols, their guilt must be very great. I read to them the apostle Paul's description of sinners, Knowing God they do not like to retain God in their knowledge. One old man appeared very much delighted with what he heard, and addressed me with a feeling mind. He offered me some pice, which I declined receiving. I entreated him in his old age, as a poor old sinner, to go to God in the name of that Saviour of whom he had just heard.

To-day I visited the village of *Hindilgai*, and went from house to house declaring to the people their sins, and proclaiming Jesus

Christ as the only Saviour of sinners. A man of the Jain religion and his wife received me kindly, and offered me some food to eat. I thanked them for their kindness, and spoke to them of Jesus Christ, as the bread that came down from heaven upon which the soul can feed.

As soon as I arrived at *Kunabureege*, I went to the school and distributed some books among the boys, and explained them to them. I spoke to them of Jesus Christ, and showed them how much he loved little children when he was in the world. I met here a good many pilgrims who were going to Benares. They were going there to have their sins washed away. I said that the water of the Ganges, like every other water, could only cleanse the body; sin had its root in the heart; and as the soul of man, which is a spirit, was corrupt, water, whether applied inwardly or outwardly, could not affect it. I described to them the nature of sin, and the fountain which is opened to wash away sin and uncleanness. When I spoke to them of Jesus Christ as the only Saviour, and that there was every thing in Him which a sinner stood in need of, and exposed the absurdity of the long and expensive pilgrimage they were undertaking, they appeared very sad. My heart felt much for them. May the Lord Jesus, my dear Saviour, bless my poor labours among my countrymen.

Sannabustawadee.—In the market-place, preached to the people and gave away some tracts. I met with no opposition from the people. When addressing them, many publicly approved of what I said, by saying, 'We are all wrong—what you say is right."

Anagola.—Visited the school; spoke to the people in reference to their guilt in refusing the Saviour after hearing so much about him. I am afraid they heard me in as careless and indifferent a manner as ever; may the Lord help me to pray more for them.

MEDICAL MISSION IN TRAVANCORE.

Mr. Archibald Ramsay, who was sent out by the Society as a Medical Missionary, arrived in Travancore in March, 1838, and shortly after commenced his duties at the Nagercoil station in that province, where, under the faithful labours of the Rev. C. Mault, and other brethren, the chains of caste have been in many instances broken; and where the liberality of British gentlemen and rich natives has been often experienced. A letter received from him, under date 5th of May, supplies the following pleasing account of his labours from the period when he joined the station, to that at which he writes:—

No sooner was my arrival made known than the natives came from all parts of Travancore for advice. Most of them were very distressing objects, and you will be surprised when I tell you that during the first three months I saw upwards of fifteen hundred new cases. This calculation I made while drawing up an appeal to be laid before the Christian public for assistance to procure medicine, and to erect a native hospital, which is very much required, seeing that the numbers are daily increasing.

At first, the people who came for advice were of the lowest caste, but day after day the natives became more confiding, and now I am happy to say that people of every caste, even the Brahmins, flock to me for advice. The latter are well known to be a stiff-necked class, and hold no intercourse with any except those of their own caste. I have now free access amongst them; I visit them in their houses when they are unable to come to me, taking with me a low caste boy either to administer medicine or apply leeches, &c.; and as I conceive him to be a pious youth, I am careful to hold conversation with them on religious matters before I leave. I have therefore great reason to believe that much good will be done amongst them by the healing art. It is hoped their prejudices will be overcome, and their minds better fitted for the reception of the Gospel of Jesus Christ.

At one time a low caste person dare not enter their street, and much less their houses, or if a Brahmin went down a public road, a low caste man must go aside, even with a heavy burden on his head, for the Brahmins conceive themselves polluted if they only come within the shadow of the individual. I am thankful to say these customs are decaying, and I trust that by our combined efforts they will be entirely effaced, and true religion set up instead. When the people are in health, it is difficult to get them at times to listen to what is good, but when laid on a bed of sickness and conceiving themselves to be dying, then I find they will listen attentively, and I have been told by several on their recovery that they have thought of what I said, and have felt anxious to know more of the Christian religion. We must not despise the day of small things. They have asked me to teach their children, and I have consented; but as I am so very much engaged and so fre-

quently from home, I cannot attend to that duty.

I have further the pleasure to state that his highness the Rajah of Travancore has given a grant of four hundred rupees annually for the purchase of medicine, and a donation, the amount of which I have not yet heard. His highness the Elliah is now studying medicine. I have assisted him in the prosecution of his studies, which has afforded me many opportunities of relating distressing cases to him. He kindly presented me with one hundred and fifty rupees, and one hundred from his father, as donations for the hospital, and assured me that nothing should be wanting on their parts that would tend to relieve the afflicted poor. I said the London Missionary Society would be gratified to hear of such good intentions. In reply he said, he hoped I would mention it.

We have also received very handsome donations from several European gentlemen and rich natives. I have been informed by the acting Resident, Capt. Douglas, that there are already more than 4,000 rupees subscribed. I have much pleasure in adding that he has assured me his influence shall never be wanting in aid of this important cause. We have therefore commenced the erection of a very spacious building on the Mission ground.

SOCIAL CONDITION OF THE PEOPLE OF TAHITI.

As several statements have recently been given to the public respecting the moral and social condition of the inhabitants of some of the South Sea Islands, where the Society's Missionaries are labouring, particularly as affected by the introduction of ardent spirits and their intercourse with shipping from various countries, the following extract of a letter, written by the Captain of a whaling vessel to one of his relatives in London, will show that though the peculiar temptations to which by constitution, climate, and circumstances, the people of those islands are exposed, may occasionally prompt the depravity of the heart to manifest itself in the impropriety of the conduct, yet that the efforts of the better disposed portion of the community have been successful in maintaining and restoring a state of social order which many countries where Christianity has been long introduced might do well to imitate. The letter is dated Tahiti, May 5th, 1839, and the writer says:—

This is the most civilised place I have been at in the South Seas; it is governed by a Queen, daughter of old Pomare, a dignified young lady about twenty-five years of age; they have a good code of laws; no spirits whatever are allowed to be landed on the island; therefore the sailors have no chance of getting drunk, and are all in an orderly state, and work goes on properly; no boat allowed to be on shore after nine o'clock; constables at different stations to put up all stragglers; and offenders are compelled to work on the public roads. This island is a complete garden; fruit of every description wild in all directions, common property to all. Good beef two-pence per lb.; oranges, the finest I have ever seen, four shillings per thousand; in fact, a child, as soon as it can climb a tree, is quite independent of its parents. It is one of the most gratifying sights the eye can witness on a Sunday in their church, which holds about 5000, to see the Queen near the pulpit, and all her subjects around her decently appareled, and in seemingly pure devotion. I really never felt such a sensation of the real good of Missionaries before. The women are all dressed in bonnets after the fashion of some years back, when two abreast could not go through Temple-bar. Their attire is as near the English as they can copy.

(Signed) Sam. Harvey.

LIBERALITY OF THE NEGROES.

Amongst the many pleasing results of the efforts of British Christians on behalf of the coloured population of the West Indies, it is truly gratifying to notice two striking traits of character frequently, and especially of late, adverted to in the communications from the Mission stations, viz. the increasing disposition manifested by the people to honour God with their substance, and the affectionate attachment they evince towards their pastors. The following extract of a letter

from Mr. Haywood, dated Orange Chapel House, Berbice, June 14, 1839, will forcibly illustrate both these points :—

I must now come to Orange Chapel. The people are doing wonders. At the commencement of the year the people were exhorted to meet all the chapel expenses of whatever kind, so as to assist the London Missionary Society. And to do this it was suggested that the people work one Saturday in every month for God, i. e. to give the proceeds to the chapel. The plan has succeeded pretty well, but has not met my expectations. However, on examining the accounts, I find they have for collections, &c., given to the chapel 350*l.* sterling during the past five months; and though I do not think they will do so much during the next five, still I make no doubt at the end of the year we shall have enough for all purposes without troubling the Society. In addition to this they gave me sufficient money in January to buy a new gig and harness. On the second of this month (Sunday) we had been in the colony five years, and we set that day apart as a thanksgiving day to our Heavenly Father for all his mercies towards us; had a large congregation at eight o'clock—at twelve much larger, when I preached from the words of the apostle, "I have no greater joy than to hear that my children walk in truth." A deep impression was made on the minds of all present whilst I inquired, Who were the apostle's children; and, secondly, the evidence they gave that they were such, and applied it to our case.

After preaching to the people on the Thursday evening following, all the deacons followed me into the house, and after standing a few minutes, one of them, in the name of the church and congregation, begged me to accept a bag of money which he held in his hand, as a small token of love in remembrance of five years' faithful services rendered as their minister. They all said a great deal, but I only answered with tears. It was too much for me, and even now I weep for joy, while I mention the circumstance to you. I will not attempt to describe my feelings the next day when we counted the money, and found it to be between sixty and seventy pounds sterling. Almost half the congregation are holy and consistent church members, and others are literally pressing into the kingdom. All glory be to God's most holy name, all honour to the Lamb that was slain!

ARRIVAL OF MRS. TURNBULL AT MADRAS.

In a letter dated August 29th, 1839, Mrs. Turnbull announces her return to India from New South Wales, and her arrival at Madras a few days previously. After describing the arrangements made for her passage on board the *Roxburgh Castle*, Capt. Cumberland, she adds :—

Of the kindness and affection I received from Christian friends in Sydney, I shall ever retain a grateful recollection, more especially of that shown to me by Mr. Hunt and his valuable wife, to whose charge my dear husband committed me, and with whom I staid until my departure for India. I went on board on the 7th of July; we weighed anchor early the next morning; a favourable wind soon took us out of the beautiful harbour of Port Jackson, when we experienced much rough weather. I suffered distressingly from sea sickness nearly the whole voyage, and was seldom able to leave my cabin. There were four military officers on board, passengers, and they, as well as Capt. C., behaved to me with great respect. We came through Torres Straits, which is a very difficult and dangerous navigation, but the Lord was better to us than all our fears; we anticipated an attack from the natives, and many warlike preparations were made on board. We anchored five nights there, once close to the island where the crew of the *Charles Eaton* was so cruelly massacred. After leaving the Straits, we had most tempestuous weather until our arrival here on the 24th instant.

Mr. Van Someren sent off a boat for me directly, while he and his dear partner waited on the beach to welcome me to their shores, and take me to their hospitable house.

I was indeed much grieved to find this large and promising field with only one labourer. How inscrutable are the ways of our Heavenly Father towards his Missionary servants in India! removing some altogether from their labours on earth to the enjoyment of their rest above, and laying others by for a season, or sending them to another country to renovate their enfeebled health. I must now say a little about my future prospects. I have returned here not to indulge in sorrow over my severe bereavement—not to eat the bread of idleness, by the grace of my God this I will never do—but in connexion with the Society under whose auspices I left my na-

tive land, I trust I shall have strength, wisdom, and all-supporting grace vouchsafed to labour diligently, prayerfully, faithfully, in endeavouring to direct the souls of poor degraded Hindoo females to seek for refuge in our dear Redeemer, and in teaching the way of salvation by him alone to their offspring. Ere I left Australia, I frequently entreated my heavenly Father to open a door of usefulness for me in Madras; my mind was specially directed to this portion of the vineyard. Every object in Bangalore would too forcibly remind me of my irreparable loss for me to labour there with the energy and spirit requisite; besides this, it is almost impossible to procure children to live entirely with you, and unless you can remove them altogether from heathen influence and example, little benefit can be effected. In the school here, which was originated by our dear sister Mrs. Drew, there are 25 boarders, and no one to superintend them at present. These I shall take under my charge, and shall hope soon to double the number. It being necessary for me to go up to Bangalore, I propose to leave here next week for that place, and as the monsoon will soon set in, I shall be detained there some time, but will devote it to the study of the Tamil (in which I have made some progress) and when I return here to commence my labours, I trust I shall be able to speak to the dear children in their own tongue. For such a privilege I shall indeed feel unspeakably thankful. Dear sir, I entreat an interest in your supplications at a throne of grace, for I tremble when I look at the work before me, and my own insufficiency. "As my day so has been my strength" in the time of sorrow; and I can plead its fulfilment for the time of active labour. Oh that I may be faithful in the Missionary cause in the church—in my closet. I beg to assure the Directors that while health is spared to me, I will make every exertion "in season and out of season" for the souls of the poor heathen; indeed it is the only thing that gives life a charm to me now, to glorify God and endeavour to promote his cause.

DEATH OF MRS. WALTON AT SALEM, EAST INDIES.

The Directors have heard with much regret of the decease of the wife of Mr. Walton, at Salem, in the Madras Presidency. She had been suffering under indisposition for some time previously, and every means of restoration, including a change of air by a tour through the Baramahl districts, and a visit to Bangalore, had been tried, but in vain. In communicating the painful intelligence, the Rev. John Hands observes, under date of September 3, 1839, "Dear Mr. Walton has sustained a painful stroke in the death of his excellent and beloved wife, who, after a protracted season of suffering, entered into rest on the 28th ult. In her removal our dear brother has lost a faithful affectionate wife, her children a tender careful mother, and the Mission at Salem a pious valuable helper. Notwithstanding her large family the Mission had much of her care. I feel too as though I had lost a daughter, for as an affectionate daughter she loved me. She was from a child brought up in the Bellary Mission, and was early received into connexion with the church there, of which she continued a humble and consistent member till their removal from that Mission to Salem in 1832. During a part of Mrs. Walton's illness, she suffered much from depression of spirits, and doubts and fears respecting her interest in the Saviour; but before her departure these were mercifully taken away."

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1838.—Navigators Islands, Rev. T. Heath, July 25. Rev. A. W. Murray, Aug. 29.

ULTRA GANGES, 1839.—Macao, Mr. W. Lockhart, May 29. Malacca, Rev. J. Evans, May 6. Rev. Messrs. Evans and Dyer, May 6. Singapore, Rev. Messrs. A. and J. Stronach, May 14. Batavia, Rev. W. H. Medhurst, Apr. 10, May 16.

EAST INDIES, 1839. — Calcutta, Rev. A. F. Lacroix, Apr. 2. Madras, Rev. W. H. Drew, July 20, (from Bangalore) Rev. R. Caldwell, July 20. Rev. J. Lumb, July 21. Bellary, Rev. W. Thompson, Mar. 11. Bangalore, Rev. J. Hands, April 2. Mrs. Turnbull, March 29, (from Sydney.) Combaconum, Rev. J. E. Nimmo, April 12. Coimbatoor, Rev. W. B. Addis, April 12, (from Ootacamund.) Nagercoil, Rev. C. Mault, July 15. Mrs. Mault, July 17. Mr. A. Ramsay, May 5. Trevandrum, Rev. J. Cox, July 15.

RUSSIAN EMPIRE, 1839. — Ona, Rev. W. Swan, June 27.

SOUTH AFRICA, 1839. — Cape Town, Rev. Dr. Philip, June 27. Port Elizabeth, Rev. A. Robson, July 11. Uitenhage, Rev. J. G. Messer, July 10.

AFRICAN ISLANDS, 1839.—Port Louis, Rev. D. Jones, June 12.

WEST INDIES, 1839.—Demerara, Rev. S. S. Murkland, July 17. Rev. C. Rattray, July 18. Jamaica, Rev. W. Alloway, Aug. 14. Rev. W. G. Barrett, Aug. 15. Rev. J. Wooldridge, Aug. 2. Rev. B. Franklin, Aug. 2. Mr. J. Howell, Aug. 14.

ARRIVAL OF REV. MESSRS. CLARKSON AND FLOWER IN INDIA.

In a letter recently received from the Rev. Messrs. Clarkson and Flower, dated Bombay, Sept. 10, 1839, they announce their arrival at that place, on the 2nd of August. The monsoon having set in prevented their going immediately to Surat, but they intended to proceed thither as soon as circumstances would permit.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz:—To the ladies of Mrs. Barker's school, and other friends at Thetford, for a box of useful articles for the schools at Kat River; to S. Wride, Esq., and the family of the late Rev. John Hawkesley, for a box of books, magazines, &c.; to the children in Miss Small's school, Broadchalk, near Salisbury, for a parcel of clothing and reward books for the Hottentots; to Mr. A. J. Hodges, jun., Blandford, for 12 Berlin bags for sale in India; to "Anonymous," for a parcel of tracts on boards; to Mrs. Rutledge, for a parcel of useful and fancy articles, for Mrs. Porter's school, Vizagapatam; to Mrs. Budden, Hammersmith, for a parcel of clothing, for the natives of Caffreland, under the care of the Rev. R. Birt; to Mrs. Knight, Aberdeen, for a box of preserves, &c., for Mr. Okell, Jamaica; to Mrs. M'Neil and friends, Elgin, for a box of useful articles, value 15*l.* 15*s.* for the Rev. J. Kennedy, Benares; to "T. A." for a parcel of frocks, &c., for Rarotonga; to Mrs. Evans, Stoke Newington, for two parcels of useful articles, for the schools under the care of Mrs. Campbell, Calcutta; to Mrs. Cocks, Brixton-hill, for two boxes of useful articles for Rev. John Williams; to the Society for Promoting Female Education in the East for two boxes of work for sale, for Mrs. Porter, Vizagapatam, and Mrs. Mather, Mirzapore; to the young ladies of the Rev. W. Moore's congregation, Truro, for a box of baby linen, &c.; to "X. Y. Z." for the Religious Tract Society's Commentary on the Old Testament; to Mrs. Martin, Chiswell-street; to John Alers Hankey, Esq.; to Anonymous; and to a friend to Missions; for volumes and numbers of the Evangelical, and other magazines, pamphlets, &c.

Mrs. Wooldridge, of Jamaica, presents her thanks to Miss Lane, Hackney, for a box of bazaar articles; to Mrs. J. Clayton, and the Misses Wooldridge, for two boxes of useful articles.

Mrs. Lowndes, of Corfu, presents her thanks to Mrs. Fox, Falmouth; to Miss Forster and friends; to Mrs. Call, Devonport; to Rev. T. C. Hine, Plymouth; to Miss Bennet; to Miss Denham, Devonport; to Miss James, Falmouth; and to a Sunday-school Girl, Devonport, for various useful articles.

TO THE OFFICERS AND COLLECTORS OF AUXILIARY MISSIONARY SOCIETIES, AND SUCH AS CONTEMPLATE A PLAN OF GENERAL CANVASSING TOWARDS THE PROPOSED ANNUAL INCOME OF £100,000.

The Directors, being desirous of promoting systematic efforts in connexion with the Society, and of improving and extending as much as possible the organisation of Auxiliaries in town and country, announce to their friends that they can furnish the officers of such Auxiliaries with Collecting Books, ruled and prepared for use, on an enlarged and improved plan; also Papers for Quarterly Reports to be filled up, and given in, by the Collectors, to their respective Treasurers or Secretaries.

As it is desirable to commence the use of these books with the new year, it is requested that the officers of Auxiliaries, to whom alone the books will be supplied, will ascertain, as early as possible, the number required for the use of the Collectors in their respective localities, and transmit their orders to the Rev. J. Arundel, Mission House, Blomfield-street, London, stating also the mode of conveyance.

Several other papers are also being prepared, as addresses to persons in various ranks of life, designed for gratuitous distribution by individuals when soliciting Missionary subscriptions.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st October, 1839, inclusive.

	£	s.	d.
From a young Friend's first savings	1	0	0
T. M.	5	0	0
Anonymous	20	0	0
J. M.	0	5	0
Mr. Bellin, sen.	5	0	0
Surrey Chapel Aux. Soc. on account	414	17	10
Union Chapel, Islington, Miss Owen	11	12	0
Society for promoting Female Education in China and the East— For Mrs. Evans's Sch. Pinang	10	0	0
For Mrs. Gordon's Sch. Vizagapatam	7	11	0
	17	11	0
Mrs. Raymond, for a Girl at Trevandrum, to be called Harriet Raymond	2	5	0
Four young fem. friends, for the Nat. Teas. T. Raffles, G. Christie, R. Wardlaw, and W. Lowder	40	0	0

	£	s.	d.
Cumberland.			
Collections by Rev. J. Edwards, and Rev. J. W. Richardson—			
Carlisle	34	13	10
Brampton	6	5	3
Penrith	39	2	11
Aldston	18	12	11
Ulverstone	8	7	6
Bootle	2	15	0
Workington	15	5	0
Whitehaven	42	15	0
For China	5	0	0
For West India Schs.	0	15	0

	£	s.	d.
Keswick	2	2	0
Cockermouth	23	10	0
Maryport	3	8	1
Wigton	14	1	9
Aspatria	12	14	1
	* 229	8	4

* 155*l.* of this sum acknowledged in the last Chronicle.

Seetollar, near Keswick, Legacy of late J. Fisher, Esq. 100 0 0

Derbyshire.

Aux. Soc. per A. N. Harrison, Esq. 108 2 1

Devonshire.

Okehampton	13	16	7
Totnes	20	0	0
Seaton	1	6	0
Colyton	2	10	0
Becralston	13	10	5
Tavistock	21	7	4
For Femalc Teacher	10	0	0
For Temperance School	10	0	0
For N. Tea. W. Rooker	10	0	0
51*l.* 7*s.* 4*d.*			
Chudleigh, Rev. J. Davison (D.)	10	0	0

Dorsetshire.

Lyme, Mrs. J. Edwards, jun., for a Girl at Calcutta, called Marion	3	0	0
Wareham, Old Meeting, on Serj. Murphy's plan	7	0	0

Durham.

Durham, Claypath Assoc.	25	16	9
Framwellgate, a Lady at Leeds	5	0	0

Gloucestershire.

Aux. Soc. on account	160	0	0
For Rev. J. Cox's Chapel, Trevandrum—			
Gloucester	5	3	6
Stroud	5	6	6
Painswick	3	10	0
14*l.*			

Hertfordshire.

Redburn	4	6	7
St. Albans	9	8	0

Lancashire.

Liverpool, W. Kay, Esq. for N. Tea. Glass Kay..	10	0	0

Leicestershire.

Bardon Park, Mrs. J. Hood, for an Orph. Girl at Chinsurah	3	0	0

Lincolnshire.

Barton	20	10	4
Long Sutton	22	10	0

Middlesex.

Uxbridge, Rev. T. G. Stamper and friends	63	10	0

Monmouthshire.

English Independent Association—			
Newport, Tabernacle	11	1	6
Hope Chapel, including 1*l.* 8*s.* for the Chinese Mission	30	10	6
Monmouth	25	0	0
	66	12	0
Monmouth, Mrs. Hale, per Rev. R. Philip	1	0	0

Northamptonshire.

Wollaston	12	5	0

Northumberland.

Newcastle Aux. Soc. on account	53	10	0
Alnwick	20	0	0
Morpeth	14	8	4
Warkworth	1	15	0
Blyth	1	13	5
Felling	2	17	0
Walker	2	2	6
Branton	12	0	0
Glanton	5	0	0
Crawcrook	1	3	8
Horsley	1	10	0
	115	19	11

Shropshire.

Ludlow	37	8	3

Somersetshire.

Bristol Aux. Soc. per R. Ash, Esq. two remittances	1612	12	9
Arnd's Court, Miss Clarke, for Chapel at Lattakoo	5	0	0
Bath Aux. Soc.	142	10	0
For Nat. Tea. J. Metcalfe and W. Fletcher	20	0	0
For a N. Girl at Neyoor	2	0	0
For do. at Malacca	1	10	0
For the Sou. Seas, from the Juvenile Asso.	60	0	0
	226	0	0

Staffordshire.

Stafford	61	13	2

Suffolk.

Hadleigh, per Rev. J. Raven, surplus of a collection for removing the debt on Stansfield Chapel, a thank-offering to God	3	0	0

Surrey.

Richmond, on account	35	0	0

Sussex.

Worthing, G. Lefevre, Esq.	2	2	0

Warwickshire.

Aux. Soc. per T. Lowe, Esq. on account	1000	0	0

Wiltshire.

Avebury	2	3	6

Worcestershire.

Aux. Soc. per. R. Evans, Esq.:—			
Broadway	19	17	0
Bromsgrove	8	14	0
Dudley	120	0	0
Mrs. J. Whitehouse, for Nat. Tea. John Whitehouse	10	0	0
Redditch	13	8	0
Kidderminster	111	15	7
Stourbridge	14	12	0
Worcester	188	5	4
Less exps. 26*l.* 4*s.* 2*d.*	460	7	9

Yorkshire.

Leeds Aux. Soc.	376	19	2
Colls. by Rev. Messrs. Ely and Young—			
Malton	32	9	6
Guisborough, including 7*s.* 6*d.* for N. Schools	6	0	0
Stokesley	3	3	8
Middlesborough	9	9	2
Rillington	6	14	10
Muston	3	4	1
Pickering	15	10	0
Ayton, per Dr. Young	1	10	0
	* 78	1	3

* 50*l.* 8*s.* 2*d.* of this sum acknowledged last month, in mistake, as from *Whitby.*

SCOTLAND.

Fraserburgh, for N. Tea. John Fraserburgh and Laurance Park 22 10 0

Edinburgh, per G. Yule, Esq.; Collections by the Deputation, &c.—			
Bristo-street Church	7	19	0
Argyle-square Chapel	30	17	10
Broughton-pl. Church. Meeting	22	17	8
	17	14	6
Albany-street Chapel	17	3	9
Elder-street Chapel	19	17	8
South College-st. Church	7	15	0
Richmond-court Chapel	7	6	0
Pub. Meet. Assembly-rooms	28	1	6
Mrs. Graham	2	0	0
J. Dunlop, Esq.	2	0	0
Mrs. Aikman	1	0	0
Mrs. Moore	0	10	0
Mrs. Wauchope	1	0	0
Miss A. Mackenzie	1	0	0
A Poor Woman	0	3	0
G. Buchan, Esq. for the Malagasy Christians	20	0	0
Friends who count it a privilege to minister to Christ's suffering members, for ditto	5	3	6
A Lady, for ditto	1	0	0
Leith—			
Rev. Mr. Smart's Ch.	6	0	0
Rev. Mr. Muir's ditto.	10	18	0
Rev. Mr. Cullen's Cha.	11	18	8
J. Watson, Esq.	1	1	0
Leith Missionary Soc.	15	0	0
L. M. N. per Rev. Mr. Cullen	1	0	0
Children at Mr. Cullen's Sabbath-school	0	12	6
Collected by T. Sturrock	8	0	0
Portobello—			
Rev. Mr. Crawford's Ch.	8	9	0
Col. by Mrs. Williamson	1	1	6
A Friend, per Rev. Mr. Cameron	0	10	0
Musselburgh—			
Rev. Mr. Black's Ch.	3	10	0
Rev. Mr. Livington's do.	2	18	9
Mrs. Farquharson's M. Box	0	9	5
Rev. J. Watson	1	0	0
Mrs. Watson	1	0	0
Miss Stewart, per Rev. Mr. Watson	3	0	0
Dalkeith—			
Rev. Mr. Brown's Ch.	19	4	6
Interest from the Bank	2	16	0
Less exps. 15*l.* 9*s.* 1*d.*	271	10	4
Total collected by the Deputation, 1447*l.* 3*s.*			

IRELAND.

Cookstown, for Nat. Tea. W. Weir	10	0	0
For ditto, D. A.	7	10	0
	17	10	0

W. Tyler, Printer, 5, Bolt-court, London.

For use in Library only

For use in Library only

I-7 1836/1839
Missionary Magazine and Chronicle
Princeton Theological Seminary-Speer Library
1 1012 00313 4683